# THE LATTER-DAY SAINTS'
# MILLENNIAL STAR.

*Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.*—MAT. x, 15.

No. 27, Vol. XLIII. Monday, July 4, 1881. Price One Penny


## DIVINE ORIGIN OF THE BOOK OF MORMON.

BY APOSTLE MOSES THATCHER.

[CONTINUED FROM PAGE 402.]

HISTORICAL EVIDENCES CONSIDERED.—PEREGRINATIONS.

III.

Desiring in this number to trace the migrations of the aboriginal inhabitants, or first coloniats of America, we will here briefly consider the reasons which induced the descendants of Noah to build the Tower of Babel, from which God dispersed them. In the fourth chapter of the first book of the "Antiquities of the Jews," by Flavius Josephus, we find the following: "Now, the sons of Noah were three—Shem, Japheth and Ham, born one hundred years before the deluge. These, first of all, descended from the mountains into the plains, and fixed their habitations there; and persuaded others who were greatly afraid of the lower grounds on account of the flood, and so were very loth to come down from the higher places, to venture to follow their example. Now, the plain in which they first dwelt was called Shinar. God also commanded them to send colonies abroad, for the thorough peopling of the earth, that they might not raise seditions among themselves, but might cultivate the great part of the earth, and enjoy its fruits in a plentiful manner; but they were so ill instructed, that they did not obey God; for which reason they fell into calamities, and were made sensible, by experience, of what sin they had been guilty; for when they flourished with a numerous youth, God admonished them again to send out colonies; but they, imagining the prosperity they enjoyed was not derived from the favor of God, but supposing that their own power was the proper cause of the plentiful condition they were in, did not obey Him. Nay, they added to this, their disobedience to the divine will, the suspicion that they were therefore ordered to send out separate colonies, that, being

divided asunder, they might the more easily be oppressed. Now, it was Nimrod who excited them to such an affront and contempt of God. He was the grandson of Ham, the son of Noah—a bold man, and of great strength of hand. He persuaded them not to ascribe it to God, as if it was through his means they were happy, but to believe that it was their own courage which procured that happiness. He also gradually changed the government into tyranny—seeing no other way of turning men from the fear of God, but to bring them into a constant dependence upon his power. He also said he would be revenged on God, if he should have a mind to drown the world again; for that he would build a tower too high for the waters to be able to reach; and that he would avenge himself on God for destroying their forefathers!

"Now, the multitude were very ready to follow the determination of Nimrod, and to esteem it a piece of cowardice to submit to God; and they built a tower, neither sparing any pains, nor being in any degree negligent about the work, and, by reason of the multitude of hands employed in it, it grew very high, sooner than any one could expect; but the thickness of it was so great, and it was so strongly built, that thereby its great height seemed, upon the view, to be less than it really was. It was built of brick, cemented together with mortar, made of bitumen, that it might not be liable to admit water. When God saw that they acted so madly, he did not resolve to destroy them utterly, since they were not grown wiser by the destruction of the former sinners; but he caused a tumult among them, by producing in them different languages; and causing that, through the multitude of those languages, they should not be able to understand one another. The place wherein they built the tower is now called *Babylon*, because of the confusion of that language which they really understood before; for the Hebrews mean by the word *Babel*, confusion."

This lengthy extract from Josephus, is inserted here to show the will of God, regarding the re-peopling of the earth as it was previous to the deluge. We learn from it, that His command, positive and explicit, to send out colonies, was twice unheeded by the disobedient descendants of those whom God had saved, by means of the Ark from the flood, and these commands were not only disobeyed and the Almighty defied, but that Nimrod (upon whom, no doubt, the curse of Noah rested, he being the grandson of Ham, whom, Josephus says, Noah cursed not, because of his nearness of kinship, but his children after him), sought to defeat the plans of God in re-inhabiting the whole earth, by gathering the people under a self-constituted tyrannical government of his own, by means of which he turned them from God, and made them dependent upon his personal rule and power. But God defeated the end of this wicked man, and those who listened to and obeyed his treasonable counsels. And, as we find recorded in the fifth chapter of the work from which we have quoted, that: "After this, they were dispersed abroad on account of their languages, and went out by colonies *everywhere*; and each colony took possession of that land which they lighted upon, and into which God *led* them; so that the continent was filled with them, both the inland and maritime countries. There were some also who *passed over the sea in ships* and inhabited the islands."

The great Jewish historian explains in his excellent work, the location, as far as he was able to do so, of these different tribes, or peoples, and shows from whom they were descended. In speaking of those who passed over the sea by means of ships, he evidently possessed sources of information not now generally known. He further informs us that the Greeks had changed the names of the various nations, founded by the colonies which were led out by the Almighty, and also the name of countries, rivers and cities, "that they might be better understood among themselves, and setting agreeable forms of government over them, as if they were a people derived from themselves." This the Greeks did after they became potent, and acquired a desire for the glory of antiquity. We will now turn our attention to, and follow the wander-

rings of the colony whom God led to America.

From the eighth volume, pages twenty-five and twenty-seven, of Kingsborough's Mexican Antiquities, we quote the following: "Don Francisco Munos de la Vega, the Bishop of that diocese (Chiapa), certifies in the prologue to his 'Diocesan Constitutions,' declaring that an ancient manuscript of the primitive Indians of that province, who had learned the art of writing, was in his record office, who retained the constant tradition that the father and founder of their nation was named Tepanahuale, which signifies the lord of the hollow piece of wood, and that he was present at the building of the Great Wall, for so they named the Tower of Babel, and beheld with his own eyes the confusion of the language; after which event, God, the Creator, commanded him to come to these extensive regions, and to divide them amongst mankind." "They affirm that at the time of the confusion of tongues, there were seven families who spoke the same language, which was Nahuatl, that which is still spoken by the Mexicans (Aztecs), and since they understood each other, they united, and forming a single company, proceeded on their journey, through divers lands and countries as chance directed them, and without any particular destination, in search of a convenient habitation; and having traveled during a century (which amongst them was a period of time amounting to one hundred and four years), passing in the interval, mountains, rivers and arms of the sea, which they noted down in their paintings, they arrived at the place were they made their first settlement, in the northern part of this kingdom, which they named Tlapalan, which signifies the red country, on account of the soil being on that color; and even still, in all modern maps (picture writings), they gave the name of the Red Sea to the gulf which is situated between the eastern coast of the province of New Mexico and Sonora; and the river (Colorado) which flows into the northern part of the gulf is named the Red River."

To my mind there is something remarkable in this name "Tlapalan" as signifying *red country*, for the "Hue hue Tlapalan," appears to be the original land from whence came the different colonies that inhabited and peopled America in the early ages, "Hue hue," meaning "old." Thus we would say, "Hue hue Tlapalan"—old, or original, red country. Now, we may reasonably suppose that the country, at least, in the vicinity of the Red Sea, is of a similar color, and, Josephus says: "This man was called Adam, which, in the Hebrew tongue, signifies *one that is red*; because he was formed out of the earth, compounded together; for of that kind is virgin true earth."—Chap. i, 2 Antiq. of the Jews. According to this authority, then, we learn that virgin true earth was originally red, hence, as I view the matter, we have a very natural foundation for the word "Tlapalan"—red country—as applied to that land in the vicinity of the Gulf of California, and for "Hue hue Tlapalan," as applied to the original land beyond the seas, from whence came the primitive inhabitants of America.—"*Contributor.*"

## "OBJECTIONABLE FEATURES."

[CONTINUED FROM PAGE 405.]

Then read in Acts ix, the case of Saul being healed of his blindness under the hands of a certain disciple named Ananias, (this is not the same who was smitten at Peter's word): "And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales:

and he received sight forthwith, and arose, and was baptized." Also the raising of Tabitha from the dead by St. Peter, recorded in same chapter.

Acts x, tells us of the Holy Ghost being poured out upon the Gentiles, in the persons of Cornelius and his household; verse 46 says, "for they heard them *speak with tongues*, and magnify God." Acts xii gives us the account of Peter's deliverance from prison by an angel, through the faith and prayers of the Church sent up in his behalf: "Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectations of the people of the Jews. And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying. And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel. But Peter continued knocking: and when they had opened the door, and saw him, they were astonished. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place. Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter. And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death. And he went down from Judea to Cæsarea, and there abode."

In Acts xiii, Paul curses Elymas the sorcerer with blindness: "And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand." In Acts xiv, the same apostle heals an impotent man: "And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: the same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked. And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likness of men."

These were literal fulfillments of the words of Jesus, spoken on the Mount of Olives. No distortion of Scripture can give them any other than a literal meaning. These works were in reality performed by and for those who believed. Paul had once been a disbeliever, but now a "believer," he rejoices in the gifts and shows forth the power of God in the name of Jesus. And we find that these gifts were not confined to the apostles, but that they existed also among the other Saints. In chapter xiii, 1—3,

of the Acts, we are told, "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." Now these men were not apostles who prophesied, though perhaps prominent in the Church, but possessing the "gifts," the Spirit spoke through them, and the Church was edified and blessed. Hence none can consistently say that the "gifts" and "signs" were limited to the apostleship, and thus argue the sudden cessation of them with the death of the apostles. Besides, the multitudes who, we are told in various parts of the record, "spoke in tongues and prophesied" when confirmed, fully show that the gifts were general in their character, and not bestowed exclusively on a special few of those who believed, or that any class of "believers" was debarred from enjoying them; but that it was a foregone conclusion with the Church that these evidences *should* follow, and that it was a fact in their history that they *did* follow belief and obedience to the Gospel of Jesus Christ.

[TO BE CONTINUED.]

## MORMONISM.

(*From The Kansas City Journal*., June 5, 1881.)

AUTHENTIC ACCOUNT OF THE ORIGIN OF THIS SECT FROM ONE OF THE PATRIARCHS.—DISCOVERY OF THE PLATES.—AND THE TRANSLATION OF THE BOOK OF MORMON.

In view of the large Mormon immigration that is now pouring into this county, and also in view of the difficulties that have heretofore existed between that sect and the people of Jackson County, the *Journal* has taken the trouble to ascertain the facts as to the origin of the sect, as well as the history of their expulsion from Jackson County in 1833.

The translation of the Book is said to have been witnessed by eleven persons, as follows: Martin Harris, David Whitmer, Oliver Cowdery, Christian Whitmer, Hiram Page, Jacob Whitmer, Joseph Smith, Sr., Peter Whitmer, jr., John Whitmer, Hyrum Smith, and Samuel H. Smith, all of whom except David Whitmer, are long since dead. David Whitmer,

THE ONLY LIVING WITNESS,

has resided since 1838 in Richmond, Ray County, Mo., and the *Journal* dispatched a reporter to Richmond to interview the "last of the eleven."

The reporter called at the residence of Mr. Whitmer and found the patriarch resting in an invalid's chair looking very pale and feeble, he having but just recovered from a long and severe illness. In person, he is about medium height, of massive frame, though not at all corpulent, his shoulders slightly bent as with the weight of years. His manly, benevolent face was closely shaven, his hair snow white, and his whole appearance denoted one of nature's noblemen. The education acquired during his boyhood days and his long life devoted to study and thought, have stored his mind with a vast fund of information.

After introducing himself, the reporter opened the conversation as follows:

"Mr. Whitmer, knowing that you are the only living witness to the translation of the Book of Mormon and also that you were a resident of Jackson County during the Mormon troubles in 1833, I have been sent to you by the *Journal* to get from your lips

THE TRUE STATEMENT OF FACTS

in regard to these matters. For

nearly half a century the world has had but one side only, and it is now our desire to present to our readers for the first time the other side."

"Young man, you are right. I am the only living witness to the Book of Mormon, but I have been imposed upon and misrepresented so many times by persons claiming to be honorable newspaper men, that I feel a delicacy in allowing my name to come before the public in newspaper print again."

"I am very sorry to hear that, but I promise you that we shall only give your statement as you make it, and will not misrepresent you in any manner."

After a few other remarks of the same tenor the reporter at last induced the patriarch to furnish the desired facts, which he did in the following language:

BIOGRAPHICAL.

"I was born near Harrisburg, Pa., January 7, 1805, but when only four years of age my parents removed to the State of New York, settling at a point mid-way between the northern extremities of Lake Cayuga and Seneca, two miles from Waterloo, seven miles from Geneva, and twenty-seven miles from Palmyra, where I lived until the year 1831. In the year 1830 I was married to Miss Julia A. Jolly who is still living. The fruit of our union was a son David J. Whitmer, now aged 48, and a daughter, now aged 46 years, both of whom are now living with me. I first heard of what is now termed Mormonism, in the year 1828. I made a business trip to Palmyra, N.Y., and while there stopped with one Oliver Cowdery. A great many people in the neighborhood were talking about the finding of certain golden plates by one Joseph Smith, jr., a young man of the neighborhood. Cowdery and I, as well as many others talked about the matter, but at that time I paid but little attention to it, supposing it to be only

THE IDLE GOSSIP

of the neighborhood. Cowdery said he was acquainted with the Smith family, and he believed there must be some truth in the story of the plates, and that he intended to investigate the matter. I had conversation with several young men, who said that Joseph Smith had certainly golden plates, and that before he had attained them he had promised to share with them, but had not done so, and they were very much incensed with him. Said I, 'how do you know that Joe Smith has the plates?' They replied, 'We saw the plates in the hill that he took them out of, just as he described it to us before he had obtained them.' These parties were so positive in their statements that I began to believe there must be some foundation for the stories then in circulation all over that part of the country. I had never seen any of the Smith family up to that time, and I began to inquire of the people in regard to them, and learned that one night during the year 1827, Joseph Smith, jr., had a vision, and an angel of God appeared to him and told him where certain plates were to be found, and pointed out the spot to him, and that shortly afterward he went to that place and found the plates, which were still in his possession. After thinking over the matter for a long time, and talking with Cowdery, who also gave me a history of the finding of the plates, I went home, and after several months Cowdery told me he was going to Harmony, Pa., whither Joseph Smith had gone with the plates on account of the persecutions of his neighbors, and see him about the matter. He did go, and on his way he stopped at my father's house and told me that as soon as he found out anything, either

TRUTH OR UNTRUTH.

he would let me know. After he got there he became acquainted with Joseph Smith, and shortly after, wrote to me telling me that he was convinced that Smith had the records and that he (Smith) had told him that it was the will of heaven that he (Cowdery) should be his scribe to assist in the translation of the plates. He went on and Joseph translated from the plates and he wrote it down. Shortly after this, Cowdery wrote me another letter, in

which he gave me a few lines of what they had translated, and he assured me that he knew of a certainty that he had a record of a people that inhabited this continent, and that the plates they were translating gave a complete history of these people. When Cowdery wrote me these things, and told me that he had revealed knowledge concerning the truth of them, I showed these letters to my parents, and brothers and sisters. Soon after I received another letter from Cowdery, telling me to come down into Pennsylvania, and bring him and Joseph to my father's house, giving as a reason therefor that they had received a commandment from God to that effect. I went down to Harmony and found everything just as they had written me. The next day after I got there they packed up the plates and we proceeded on our journey to my father's house, where we arrived in due time, and the day after we commenced upon the translation of the remainder of the plates. I, as well as all of my father's family, Smith's wife, Oliver Cowdery, and Martin Harris, were present during the translation. The translation was by Smith, and

THE MANNER AS FOLLOWS:

"He had two small stones of a chocolate color, nearly egg shape, and perfectly smooth, but not transparent, called interpreters, which were given him with the plates. He did did not use the plates in the translation, but would hold the interpreters to his eyes and cover his face with a hat, excluding all light, and before his eyes would appear what seemed to be parchment, on which would appear the characters of the plates in a line at the top, and immediately below would appear the translation, in English, which Smith would read to his scribe, who wrote it down exactly as it fell from his lips. The scribe would then read the sentence written, and if any mistake had been made the characters would remain visible to Smith until corrected, when they faded from sight to be replaced by another line. The translation at my father's occupied about one month, that is from June 1 to July 1, 1829."

"Were the plates under the immediate control of Smith all the time?"

"No, they were not. I will explain how that was. When Joseph first received the plates he translated 116 pages of the book of 'Lehi,' with Martin Harris as scribe. When this had been completed they rested for a time, and Harris wanted to take the manuscript home with him to show to his family and friends. To this Joseph demurred, but finally

ASKED THE LORD

if Harris might be allowed to take it. The answer was 'No.' Harris teased Joseph for a long time, and finally persuaded him to ask the Lord a second time, pledging himself to be responsible for its safe keeping. To this second inquiry the Lord told Joseph, Harris might take the manuscript, which he did, showing it to a great many people; but, through some carelessness, allowed it to be stolen from him. This incurred the Lord's displeasure, and he sent an angel to Joseph demanding the plates, and until Joseph had thoroughly repented of his transgressions, would not allow him to have the use of them again. When Joseph was again allowed to resume the translation, the plates were taken care of by a messenger of God, and when Joseph wanted to see the plates, this messenger was always at hand. The 116 pages of the book of 'Lehi' which were stolen were never recovered, nor would the Lord permit Joseph to make a second translation of it.

"A few months after the translation was completed, that is in the spring of 1830, Joseph had the book published, and this (showing a well-worn volume) is a copy of the first edition, which I have had in my possession ever since it was printed."

[TO BE CONTINUED.]

As land is improved by sowing it with various seeds, so is the mind by exercising it with different studies.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JULY 4, 1881.

## THE ANNIVERSARY OF SORROW.

THIRTY-SEVEN years ago on the 27th ult., the blood of God's Prophet and Patriarch was shed by assassins in the Jail at Carthage, State of Illinois, and the American Continent disgraced by a scene of religious martyrdom which will suffuse the cheeks of future generations with blushes of shame and confusion. The cruel persecution and final assassination of Joseph and Hyrum Smith, fill the souls of honest and reflective persons with horror, and remind us of what was inflicted upon the ancients by the mobocratic spirit of bigotry which has to such an extent prevailed against every innovation upon established and erroneous theories. The martyrdom of an innocent man because he differs from us in religious belief, even though he were in error, is in itself a crime that makes one shudder to contemplate, but it is doubly intensified when that man is discovered to be in the right. And the murderous scenes which occurred in Carthage Jail on the 27th of June, 1844, arise in the mind of society each anniversary, like some hideous spectre calling us back to the gloom of the dark ages, and reminding us of the horrid gibbets, the blazing faggots, and the torturing racks and thumbscrews of those would-be-forgotten times! We imagine we hear the clanking of chains upon the swollen limbs of honest conviction, whose deathly sound still echoes through the darkness of centuries gone by, and threatens our very liberty in this "enlightened" age.

There is still a spirit abroad in the earth, which has survived the effects of the reformation, and which lurks in the twilight of "Christian civilization," lying in wait—ready to spring out and throttle the man of soaring thought, of broad instincts and liberal views on the principles of religion. It may be well concealed till its opportunity is apparent, but for this it is all the more dangerous and deadly. Under the shining garb of religion itself, cloaked in the very habiliments of piety, it stalked out in 1844, when, by the fanatical promptings of "Christian sects," nearly two hundred men—their faces painted black as symbolical of their design,—and led by *a minister of a popular persuasion*, rushed like wild beasts upon their innocent prey—like the cunning tiger upon the fettered lamb—and slew the beloved prophet of a God-serving people, and his brother the Patriarch. Joseph and Hyrum—God's chosen servants, fell by the bloody hands of these bigots, as victims to that cruel spirit of religious hatred and intolerance which slew the prophets in days of old. They, too, knew it before hand by the prophetic gift with

which they were endowed. They were not taken by surprise, any more than others who preceded them in the path of sorrow to the gate of martyrdom, for we find recorded in the account of their martyrdom, written by an eye-witness, the following paragraphs:—

"When Joseph went to Carthage to deliver himself up to the pretended requirements of the law, two or three days previous to his assassination, he said, 'I am going like a lamb to the slaughter; but I am calm as a summer's morning; I have a conscience void of offence towards God, and towards all men. I SHALL DIE INNOCENT, AND IT SHALL YET BE SAID OF ME—HE WAS MURDERED IN COLD BLOOD.' The same morning, after Hyrum had made ready to go—shall it be said to the slaughter?—Yes, for so it was,—he read the following paragraph, near the close of the fifth chapter of Ether, in the Book of Mormon, and turned down the leaf upon it:

"'And it came to pass that I prayed unto the Lord that he would give unto the Gentiles grace, that they might have charity. And it came to pass that the Lord said unto me, if they have not charity, it mattereth not unto you, thou hast been faithful; wherefore thy garments are clean. And because thou hast seen thy weakness, thou shalt be made strong, even unto the sitting down in the place which I have prepared in the mansions of my Father. And now I——bid farewell unto the Gentiles; yea and also unto my brethren whom I love, until ye shall meet before the judgment-seat of Christ, where all men shall know that my garments are not spotted with your blood.' The testators are now dead, and their testament is in force."

Thus did these men of God leave on record their divine calling, and seal their testimony with their heart's blood. Thus was the century of modern "enlightenment," stained with the foul deed which cursed the earth in former generations,—ages now regarded by many as exclusively barbarous, and intolerantly wicked. Thus did the people of this generation bring upon them "the blood of all the prophets since the world began," and wheresoever they have consented to this act have proved themselves to be veritable followers of the Scribes and Pharisees whom Jesus rebuked. "Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you, Scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matt. xxiii, 27—23.)

We trust, however, that there are many honest-hearted persons who look with horror upon these scenes, and who have too great love for truth, righteousness and religious freedom to give countenance to such outrages upon the boasted enlightenment of the time in which we live; and we appeal to such to consider our position as Latter-day Saints, and for their own sakes to investigate and obey the truths which have cost years of suffering and

demanded the sacrifice of innocent blood! And for the cause of religious liberty bought so dear by the fathers of the reformation, and by the sacred blood of the prophets of God, let them raise their voices in defence of an innocent people who, like the ancient Saints, are struggling in the midst of misrepresentation and abuse, for the advancement of mankind in the scale of purity and intelligence! And to the Saints we say, brethren and sisters be not discouraged! He who raised Jesus Christ from the dead, is able in His own due time to bring forth the martyrs of the last days from the darkness of the tomb, and crown them with glory everlasting in his kingdom; and we know that He will do it!

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IN SCOTLAND.—President Carrington left Liverpool on Friday last to attend the Glasgow and Dundee Conferences, to be held respectively on the 3rd and 10th instants. He expects to return soon after the last named date.

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## CORRESPONDENCE.

### THE COMPANY AT QUEENSTOWN.

Steamship *Wyoming*, off Queenstown, June 26, 1881.

President A. Carrington.

Dear Brother,—As soon as practicable after the last tender left our ship, and before anchor was weighed, a meeting of the Saints was convened on the upper deck for the purpose of effecting a thorough organization of the company. By unanimous vote the following officers were elected—viz.: President of the company, Samuel Roskelley; President of the Scandinavian portion of the company, Peter A. Nielson, and L. C. Mariager and H. F. F. Thorup, his counselors; Chaplain, Thomas X. Smith; Clerk of the company, Joseph Goddard; Secretary for the Scandinavians, John T. Thorup; Captain of the guard, Geo. S. Grant, and C. Olsen and F. Lundberg, his assistants.

After a few instructions from Presidents Roskelley and Nielson, the brethren proceeded immediately to the accomplishment of their several duties, and at present writing all are comfortably situated and good order prevails. The sea is smooth and all are feeling excellently. The ship's officers are kind and courteous, and have materially aided us in contributing to the comfort and happiness of the company.

With kind love to yourself and all the brethren in the Office, we remain

Your brethren in the Gospel,

SAMUEL ROSKELLEY,
PETER A. NIELSON,
JOSEPH GODDARD, Clerk.

### LETTER FROM MANCHESTER.

Manchester, June 19, 1881.

President Albert Carrington.

Dear Brother,—As the time of my departure from this land is at hand, I thought it would not be amiss to give, through the medium of the STAR, a brief account of my labors as an elder of Israel among the people of this country, the home of my birth. When but a boy I received the Gospel with joy, and in an early day gathered with the Saints to the great Salt Lake, in Utah Territory, where I made a home, and with my family resided until April, 1880, when at a General Conference of the Church of Jesus Christ of Latter-day Saints I was, in company with some of my brethren, called to take a mission to Great Britain. I therefore, in compliance with the call, bade farewell to my family and friends, and on the morning of the 13th of April, met my brethren, thirty-three in number, at Ogden, the Junction City of Utah, where we took the Union Pacific

Railroad and commenced our journey to England.

We arrived at New York on the 18th, and on the 20th took passage on the S.S. *Arizona*, arriving at Liverpool April 29th, when I was appointed by brother Wm. Budge, who was then President of the European Mission, to labor in the Nottingham Conference, under the direction of Elder David C. Dunbar, who was subsequently appointed to preside over the Glasgow Conference, when he was succeeded by Elder Oscar F. Hunter in the presidency of the Nottingham Conference. Under the direction of these brethren respectively I took great pleasure in laboring among the people, laying before them, in my humble way, when opportunity would permit, the plain, simple truths of the Gospel of Christ as revealed from heaven through the great modern prophet, Joseph Smith.

I labored in this conference until August 1880, when I was appointed to succeed brother John Rider in the presidency of the Manchester Conference, who was then released to return home. While occupying this position, I have ever sought the Lord for wisdom to make me equal to every emergency, and I can truly say that through the aid of his Holy Spirit, and the energy of the elders and local ministry, the work is progressing in this conference. Thus far our labors have not been in vain, but on the contrary, the Lord has blessed our efforts, in that many have been brought to a knowledge of the Gospel of Christ, which is the power of God unto salvation to all them that obey it and live up to its requirements.

Elder Moroni Brown having been appointed to succeed me in the presidency of this conference, I will say that since I became acquainted with him I have had the utmost assurance that he will be successful in the duties and labors whereunto he is called. His heart and soul, as also the other elders who are left to labor with him, are in this work, and I exhort all men to heed the message they bear. In this is salvation, for not one word of the sayings of the Savior will pass unfulfilled.

I shall ever remember with pleasure the kindness of the Saints, and the many pleasant moments we have spent together during my brief sojourn among them, not only in this, but also in the Nottingham Conference. May the blessings of God be with his faithful children, may his Holy Spirit be their constant companion to lead and guide them in the paths of virtue and truth, and may the time soon come when they will be gathered home with the Saints to the place which God has appointed for the gathering of his covenant people.

Now, as I am about to go from this land and bid farewell to my native country perhaps for the last time, I wish to leave with the people—with the Saints, and with my relatives who have not obeyed the Gospel—my testimony that this work is of God and not of man, that Joseph Smith was a prophet of the Most High, and holds the keys of the last dispensation of God to man on the earth, that he preached the Gospel in its fullness as it was preached by the Savior and his apostles, and it is now being preached throughout Great Britain, in the United States, and on the Islands of the Sea, and will be preached to every nation, kindred, tongue and people under the whole heaven; and the same fruits, the same blessings, the same light and glory will be manifested as anciently.

In conclusion, permit me to thank you, as also brother Wm. Budge, for the kind and fatherly counsel and advice I have received during my labors among the people of this land. I shall also remember with pleasure the kindness of the brethren in the Office.

With kind regards to all the elders and to all the Saints who desire to see this work progress and spread forth upon the right hand and upon the left, I remain,

Your brother in the Gospel,

THOMAS X. SMITH.

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### REPORT FROM GLASGOW.

Glasgow, June 21, 1881.

President A. Carrington.

Dear Brother,—Judging by my own feelings since I have been connected

with this missionary labor in Britain, in relation to the welfare and prosperity of the same, to hear from my fellow laborers, and learn of their success or otherwise. I believe that you with all the Saints are likewise interested, so I send a brief outline of our labours. And in the two months that have elapsed since Ex-Pres. Dunbar reported matters pertaining to our Conference, in company with himself elders J. Lowe, J. Jack and W. C. McGregor, have been released and returned to their homes, and Elder J. Miller, having also been released will leave on the 25th inst.

Elders A. Perry, J. Stoddard and R. McFarland have arrived and been assigned to labor in this Conference, as was also Elder D. McKay but he was since released to labor in the North of Scotland; and I must say that I felt sorry to part with such an effecient missionary, as he was very energetic in the cause, at the same time I knew his services were needed and believe he will do much good in his new field in the Dundee Conference. I am pleased to state that some time ago we organized a Branch of the Church in the Town of Ayr with eight members and since that, Elder A. Burt has added two more by baptism and prospects are favorable for further additions to the Branch. Also one or two rebaptisms in other parts of the Ayrshire district where Elder R. McFarland also labors, and last week, in Motherwell, Elder W. S. Brighton had the privilege of baptising two more; considerable inquiry is manifest there at present. One evening about to weeks ago he went to the Main Street to preach and a Brass Band was playing, so when they retired into the Tavern, having gathered his congregation, he spoke to them for fifty-five minutes during which time all were so still "a pin might have been heard to drop," a policeman walked up and stopped him; and would not even allow him to conclude his meeting, so he walked in among the people and told them he would try and let them know when he could again have the privilege of addressing them. On meeting some of them after, they asked him why he did not hire a Hall and preach to them, but we will try and give all the opportunity to hear us that wish.

Elders J. Uria, G. S. Condil and J. Stoddard have had a few very good meetings in their Hall in Edinburgh, but as yet none have applied to join our ranks. Since the pleasant weather began, I have traveled around with the brethren through most of the Conference, holding meetings indoors and out as circumstances presented. Sometimes we would go from house to house and invite the people to come to a street corner and hear us preach. Again hiring a hall, we would send the bellman around the town and notify in this way. So we continue to labor and try to get at the people. Elder A. Perry has hired a hall in Paisley, is posting bills and advertising the times and place of meeting, but thus far he has not had very large congregations. I must say in regard to Glasgow and suburbs that we feel encouraged. In the Parkhead district we have had a few very good open air meetings. One re-baptism lately, and in the Glasgow branch President Gray says the prospects are brighter now than they have been for a long time back, and he is at the River Clyde administering the ordinance of baptism to one or more nearly every week. Yesterday one of our daily papers gave us a rather friendly notice.

As our half-yearly Conference is near at hand, and we shall then have a statistical report for the past six months, we will ascertain at that time our exact increase, also the number emigrated. I expect about fifteen will leave here to go with the company on the 25th inst.

I feel satisfied that our elders and also the local priesthood with few exceptions are doing all they can to roll on the great work of the latter-days.

Praying the Lord to bless one and all who are laboring for his cause. I remain

Your brother in the Gospel,

JAMES FINLAYSON.

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PROGRESS IN DURHAM.—BAPTISMS, ETC.

Stockton-on-Tees, June 28, 1881.

President A. Carrington.

Dear Brother, — Nearly fifteen

months have now elapsed since I left my mountain home, and since my arrival in England I have labored in the Newcastle and Durham Conference. For the first six months I traveled in the South Church district, most of the time being alone, and although I was inexperienced in missionary labor, I felt well and endeavored in my humble way, by the aid of the Spirit of the Lord, to spread the truths of the everlasting Gospel, and deliver the message that God has revealed through his prophet in our day for the benefit of the human family.

After spending about one month and a half without a companion, I had the pleasure of traveling for a few weeks with Elder John Donaldson, and through his kind and fatherly counsel I gained an experience which has been of great benefit to me ever since. I then traveled alone, distributing tracts and preaching in my humble way, whenever I could get an opportunity, and the Lord crowned my labors with success, and upwards of fifteen were added to the Church in that district.

On the 14th of September I was joined by Elder Jos. F. Holbrook, and in time we had the pleasure of adding a few more members to the Church, and a new branch was organized at Darlington.

In my travels I have found most professing Christians very much opposed to the principles of the Gospel as they were preached in purity by the Savior and his apostles; for it seems the time has come when the world "will not endure sound doctrine;" they have "the form of godliness, but deny the power thereof."

I feel to thank the Lord that I have been thought worthy to be an instrument in his hands to assist in the great and glorious work of the latter days. For the last eight months I have labored in company with Elder W. H. Butler in this district. During the winter we distributed a great many tracts, but met with little success; but since spring we have baptized fourteen and re-baptized three, and the prospects are good for adding more to the Church in the near future. Our time is spent now in distributing the written word and preaching both out-doors and in, whenever we have an opportunity. We are endeavoring to open up some new fields, but the people are very indifferent about coming to hear us. The Saints are generally firm in the faith and very desirous of gathering to Zion. Quite a number have emigrated from this conference this season, and I hope ere long that all the pure in heart will have the privilege of gathering to the chosen home of the Saints. I can truly say that I have felt well in the discharge of my duties, and do to-day. Whenever we have needed friends it seems that the Lord has raised them up, and when one door has been closed, another has opened. We have always been treated with the greatest of kindness among the Saints, and by some who are not members of the Church, who have administered to our wants and made us welcome.

Elder Butler joins me in sending kindest regards to yourself and the brethren in the Office, and ever praying for the welfare of Zion, I remain

Your brother in the Gospel,

W. C. PARKINSON.

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## MINUTES OF A DISTRICT MEETING,

HELD AT ORSON'S ASSEMBLY ROOMS, 23, NEW ROAD, WHITECHAPEL, LONDON ON SUNDAY, JUNE 19, 1881.

Present from Utah—Apostle Albert Carrington, President of the European Mission; Elders Samuel Roskelley, President of London Conference, John Cooper, his successor, and T. C. Griggs, J. C. Bentley, S. Tucker, H. King, J. A. Jennings, H. J. Wilcox, M. F. Brown, J. Stevens and O. C. Ormsby, traveling elders in the London Conference.

10 a.m.

Singing. Prayer by Elder Ormsby. Singing.

President Roskelley made a few introductory remarks, and called upon the elders to report their respective fields.

Elder Stevens in reporting his labors in the Southampton district, said he was glad to meet with his brethren and sisters once again in London. It was a long time since he had enjoyed that privilege. He could say he felt well, and that the Spirit of God was here. Since he was here last, he had been laboring in the Southampton district. It was made into a conference, and they were left to themselves, but he was pleased to say it was grafted into the old tree again, and made part of the London Conference. He felt much stronger for it—he knew he should get the united faith and prayers of his brethren, and that some of them would be coming along to help him. He was pleased that brother Jennings was appointed to go with him. The district is much scattered, and requires some traveling to go over it, but the people are a warm-hearted people, and welcome us when we go to see them.

Elder King said he could report well of the district where he had been laboring—the people there were coming along well, striving to live their religion and doing their best to build up the kingdom of God. Eight have been added to the Church by baptism since last Conference, and they make good Latter-day Saints. There is quite a spirit of gathering manifest among them. He was pleased that he was going home, but with the hope of soon meeting with the Saints again in Zion.

Elder Wilcox said he could report his labors in Wilts with a great deal of pleasure. The branch which he at last conference reported as being newly organized, was doing well. They have taken a hall capable of holding from 150 to 200 people, and the Saints feel well in the work. They have formed a Mutual Improvement Society, also a Tract Society, through which they are not only improving themselves, but spreading the written word throughout the neighborhood. The Saints, with few exceptions, are a good, warm-hearted people.

Elder Brown said he was pleased with the privilege of reporting his labors in the Orpington district. It is a part of Kent. He had found the Saints feeling first rate, although there were but a few. He had, to the best of his ability, preached the first principles of the Gospel, and warned the people of the judgments to come. Elder Tucker and himself went to a place called Crag, and held two out-door meetings. In other parts of the district we have visited some who were once in the Church, but they manifested a spirit of fault-finding, and did not seem willing to repent and renew their standing in the Church.

Elder Bentley said he could report well of the North London district, although since last conference he had been away from it, and had been traveling with brother Snow in the country, and he could say they enjoyed their labors. In the North London they were progressing, holding out-door meetings, and opening up halls and rooms for week-night meetings. There also seems a prospect of many going to Zion this season. Some of the old members seem to be wakening up, and thinking it is time they had gathered out, and generally speaking the Saints feel well.

The choir sang a hymn.

Elder Tucker then reported his labors in the Lambeth district. He said he could realize that it was a great blessing to be engaged in laboring in the Church of God. He had felt great pleasure in laboring in this district. He did not think there was one member in the district but what felt well, and this give him satisfaction. There were some who had hung back, but they now seemed to be improving. We expect quite a number will gather out this year, and there seems a prospect of some being added to the Church who have been investigating the truth.

Elder Grigg, in arising to report the Whitechapel district, said he realised the difference between a battle and an execution. When you are in the excitement of battle, you

dash on regardless of the result; but when you are doomed to execution, you are led up one by one, and you know it will be your turn some time. This seemed to be his feeling this morning. He saw his brethren called upon one by one, and he felt his turn would soon come. If he had been in his field, he would have felt more at ease, and not regarded it with so much solemnity. In the branch where he was called to labor there were some earnest men and women, who he believed were trying to live their religion. They have made a step in advance since last conference. They have taken this large hall to hold their regular meetings, and have had some good and large meetings there already. The Sunday School was also well attended, and in their out-door and week-night meetings they had good times. They held council meeting every Sunday; by this means the state of the district was always before them, so that if anything needed attention, it could be done at once, and he could say that this district was indeed progressing.

President Carrington occupied the few minutes left in speaking upon the power of the Gospel, certain prophecies being fulfilled, and bore testimony of the mission of the Prophet Joseph.

Singing. Benediction by Elder Garner.

2.30 p.m.

Singing. Prayer by Elder Griggs. Singing.

The Sacrament was administered by Elders Garner and Cornell.

President Roskelley then addressed the meeting, reviewing his labors while he had acted as president of the conference; and as he was released to return home, he tendered his thanks to all, and expressed the desire that it would not be long before he should welcome them in Zion.

Singing. Benediction by Elder Cooper.

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6.30 p.m.

Singing. Prayer by Elder Tucker. Singing.

President Carrington spoke upon the purposes and progress of the Lord's great latter-day work, the agency of man, the gathering, and other principles of the Gospel, and concluded with the testimony that he knew that the work in which we are engaged is the work of God, and would go on until it prevailed the world over.

Singing. Benediction by Elder Jennings.

In the interval between the afternoon and evening meetings, out-door meetings were held near the hall, presided over by the branch presidents.

EPHRAIM ADAMS, Clerk.

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We measure truth by our own narrow standards, and, because we cannot comprehend it, we fear it may come short. Let us rather measure ourselves by its grand proportions, and try humbly to grow up to it. Whatever else we lose faith in, let us hold fast to the truth wherever we can find it, assured that in it lie all power, all goodness, and all permanence.

DELIBERATION AND ACTION.—Too much cannot be said in favor of a broad outlook that embraces all aspects of a case and prevents narrow and one-sided views and purposes. If years and education do not give us this, they must have been ill-spent. There are also certain cases where an absolute suspension of opinion is the only reasonable condition of mind in which to rest for a time, and perhaps indefinitely. But this is where opinion alone is concerned. Wherever action is called for there must be a limit to all deliberation. What that is will of course depend on the circumstances of the case. Some one has wisely said that in cases of imminent danger, where there is but one minute of time to act, thirty seconds may well be spent in reflection. It is very clear however that, if at the end of that time no decision is made, and thirty more are spent in the same manner, however wise may have been the cogitations, they are utterly futile for the present emergency. The time is gone; all power of averting the danger is taken out of our hands.